

A
HAND-KIRCHIE
FOR LOYALL
MOURNERS
OR
A Cordiall for Drooping
Spirits, Groaning for the bloody
murther, and heavy losse of our
GRACIOUS
KING

Martyred by his owne trayterous and rebellious
Subjects, for the truth of CHRIST, and the Liber-
ties of his People. Being a LETTER to a
FRIEND.

Lam. 1. 12. *It is nothing unto you, all yee that passe by?
Behold and see, if there be any sorrow like unto my sor-
row, which is done unto me, wherewith the Lord hath af-
flicted me in the day of his fierce anger?*

Lam. 4. 20. *The Breath of our Nostrills, the Annoynted
of the LORD is fallen into their Pits: of whom we said
under his shadow we shall live.*

LONDON, Printed Anno Dom. 1649.

A
H A N D - I S - C H I F F
FOR LOST
MOURNERS
OF
A Comfort for Dying
Spirits, Greeting for the bloody
KING

Illustrated by his own son, the late, Rev. John

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HAND-KERCHIEFE
FOR LOYALL
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A cordiall for drooping Spirits, Groaning for the
bloody murder, and heavy losse of our

GRACIOUS
KING.



He great obligations that I beare unto you,
for your many favours, and more especially
for the refuge and comfort that I have
received from you in the time of my per-
secution, will not suffer the sense that I
have of the publique calamities that are now upon us,
in the losse of our gracious King, now sacrificed to de-
struction by the Tyranny of insolent and ungodly men,
so wholly to take up all the room of my heart, but that
the care of your safety and comfort, must be a partner
with it, so far as to set me upon this endeavour to admi-
nister some Cordiall unto you, to preserve you from
fainting under the burthen of those tender thoughts that
are in you toward his sacred Majesty. It is the con-
dition that God hath allotted unto all Earthly things,
that they are all bitter sweets, and have in them a mix-
ture of joy and sorrow. There is no delight so perfect
in this world, but hath some affliction attending upon it.
There is pure and sincere happinesse in nothing but in

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God; that we may not be so taken with any earthly felicity as to give up our hearts unto it. Therefore every Rose that groweth in this garden hath its Thorne, every beaury its blemish, every Splendour its waight. That the one may be a remembrancer unto us, not to doate too much upon the other: That the full bent of our affections may still be reserved for God. If there were any thing found here of so entire and uniforme a composure of felicity, that there were no other quarell left for the mind of man to entertaine against it, yet this is an inseparable abatement that sticks upon them all, that they are all fraile and fading and must have an end; and nothing can make us truly happy, but that wherein happiness is lasting and perpetuall and on the other side. There is nothing that befalleth us in this world, so purely greivous and calamitous, but there is some matter of comfort and consolation to be found in it, which grace can discover and make use of, though some times it is beyond the wisdom of nature.

There is no Poyson but hath something Medicinable in it, which the art of Pietie may draw forth of it. I confesse indeed that the present calamity we are under, the losse of his Sacred Majesty, is an evill of so sad a presence unto an honest and Christian heart, that if we look upon it, with a full view in all the consequences that are like to follow it will not be easily [for ought I know] to think upon any earthly calamity of more universall and perfect sorrow; and yet even in this: There are some corners of refuge for a Christian soule to hide it selfe in, that it may not be swallowed up with discontent; That so good a KING should die, it hath in it matter of eminent sorrow. But then that he died so good a KING
That

That hath some recompence of comfort and solace. In the former, our losse calleth for our sighs; but in the latter his gaine alloweth us some breathings of joy. That he should die under the name of a Tyrant, a Murderer, and a Traytor, is an object full of lamentation. But that he died indeed a Martyr; A Martyr both of the State and the Church, for the liberties of his Subjects, like a good KING; And in the defence of the true Religion, like a good and glorious Christian: This hath joy in it above that sorrow, whilst we see the ignominies of his death but shaddowes and falsehoods, But the Glories thereof as Substances and Truths, which will enroll him in the golden Caralougues both of faithfull sufferers for his God, and faithfull Patriots and Fathers of his Countrey. That he should be trampled on with so much insolence, as I think the like hath never beene heard of in the World, (and I am sory should have the first president in a Christian Church, and Nation) it is a matter of much sadnesse and grieve, but that he should suffer so much insolence with such admirable courage and Christian patience, the like whereof I think hath scarce bin read of in all the world, this presenteth him unto us as a Conquerour over his enemies and persecutors, and them as the slaves and captives of his Christian triumph, and affordeth us matter of joy and contentment. It is an heavy thing to think on, that he should suffer by his own Iudasles. But a joyfull and glorious thing it is to think on, that he suffered so like his own Iesus, so like him in the manner and circumstances of his sufferings being betrayed by his owne servants, arraigned before Jewes and Pilate, at the best, reviled, reproached, and they say spit upon by an unworthy

unworthy, varlet, scorned and contemned, & condemned unto death: so like him in the temper of his sufferings, with so much meeknesse and fortitude, undauntednes of spirit, and submission to the will of God: So like him in the cause of his sufferings (as farre as we may with al reverence to the infinite and incomparable sufferings of Christ: compare inferiour things with those that are so farre above them) Christ suffered for the good of his people, so did he: Christ for the freedome of his people, so doth he for the freedome of his: indeed this difference there is which barres out infinitely any equality between the one and other: Christ he suffered for the whole world, he but for his three Kingdoms: Christ to free his people from an eternall captivity, and the tyranny of *Sathan*: He to free his Kingdoms from a temporall captivity and the Tyranny of wicked men: so that though in these things he be farre below his master Christ Iesus, yet so like him, that I think it will be very hard to finde a nearer parallel in any earthly story: and like him too in the person of the sufferer, Christ was a King and so was he, Christ the supream and *Charles* his substitute, Christ a spirituall King, he a temporall, whose Kingdome was of this world, and therefore according to our Saviours Rule, *his servants shoold have fought, that he should not have been delivered to those Iewes.*

It is indeed a sad thing to consider, what a distressed Familie and Kingdome hee hath left behind him; But it is a joyfull thing to think on, what a joyfull and a glorious Kingdome he hath obtained, where every suffering of his hath as it were its peculiar crown: & his cruell death is succeeded with an eternall and immortal life.

a Crown that feares no insolent depofers, and a life that
dreads no inhumane Traytors and murderers.
To conclude as we find in him fo much matter of joy
to ballance our sorrows, and fuch as doth adde much
honour to all thofe that have truly ferved fo good, fo
gracious, and fo pious a Lord and Mafter, fo we have in
him likewise great patternes of Patience and Christian
refolution, that as he fainted not in his, fo we may learn
firft of Chrift, and then of him too, not to faint in our
Tryalls, that as he went fo patiently and meekly to the
fuffering of the losse of his Crowne and life, fo we may
prepare our felves Patiently and meekly to fuffer the
losse of him, not murmuring againft God, or charging
him foolifhly, but feeing and acknowledging Gods hand
even in this, that we may with the holy Plalmift hold
our peaces and fay nothing (nothing I mean in the way
of murmuring and impatience) becaufe it is his doing,
but if we fay any thing we may fay with Eli; *It is the
Lord let him doe what feemeth him good*, or with holy Iob;
*The Lord hath given, and the Lord hath taken away,
Blefled be the name of the Lord*, that however wicked
men have taken upon them, without Commiffion to be
the Iudges of his Substitute, yet we may not take upon
us to judge God, or call him to an account for his acti-
ons, but rather reverence both his Iuftice and mercy
therein; his Iuftice upon us for our finnes, and his mer-
cy unto his Anointed, in taking him away, from fo
wicked, cruell, bloody and insulting a Nation, humbling
our felves under his mighty hand, and waiting upon him
in the wayes of his judgements, and patiently expecting
in this alfo the fulfilling of that gracious promife of his
unto his people. *That all things fhall work together for
good.*

good to those that love God. In which joyfull promise, I heartily wish you and your worthy Husband, and your family a plentifull share, and in all that good which I hope the Lord will return yet upon the faithfull, and loyal people of this land for the sufferings of his Anointed, whereby he is so much glorified. I shall end all with this Prayer unto God: that he will dispose us to submit as we ought unto this and all other afflictions hee shall lay upon us, and give us grace to yeeld him the fruit of them: That he will be gracious to our young King, the afflicted Queen, and the Royall Family, and to the oppressed and distressed people of the Land. That he will forgive our Enemies, and soften their hearts, and multiplie his blessings upon us and all our friends. So I rest,
Your much obliged servant.

January 31.

1648.

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